

### Annual Summary of Mission Receipts and Expenditures of Indiana Mission Board

RECEIPTS	
First quarter,	\$224 60
Second "	18 56
Third "	165 93
Fourth "	131 35
Total per year,	\$540 44
EXPENDITURES	
First quarter,	\$ 60 89
Second "	22 71
Third "	144 53
Fourth "	126 99
Total per year,	\$355 12
Balance Oct. 3, 1900,	\$185 32
WM. H. MILLER, Sec. T. C. LESLIE, Treas.	

## The Sunday School

### LESSON 4—OCTOBER 28, 1900

#### The Prodigal Son—Luke 15:11-24

*Golden Text*—I will arise and go to my father—  
Luke 15:18.

*Lesson Thought*.—The great Father-heart is always open to welcome and receive those who return in penitence from the ways of sin.

*Time*.—About the same time as last lesson.

*Place*.—Somewhere in Perea.

#### Home Readings

Luke 15:25-32; Eccl. 2:1-11; Prov. 13:1-15; II Chron. 33:1-13; Jer. 50:1-7; Hosea 14.

#### Lesson Links

The two parables of our last lesson and the parable which forms this lesson were all spoken at the same time while Jesus sat eating in the house of one of the chief Pharisees in Perea beyond Jordan.

The sheep and coin were not conscious willing agents in being lost. This parable shows one who is willingly lost. All three answers to the murmurings of the Pharisees when they saw the godless received by Christ.

In the parable of the Lost Sheep, the lost was only one of a hundred; in that of the Lost Coin one of ten, but in this parable, one of two.

#### Lesson Story

Said Jesus, "A man had two sons, the younger of whom said to his father, Father give me my share of the property. The father did as he asked and divided the estate and gave the younger his portion."

1. The portion of the younger son was only a third of the estate for the oldest son always received "a double portion."

2. That the father gave him his share shows the goodness of the father and the selfishness of the son.

*A Distant Land*.—"In a few days this younger son gathered all together and took his journey into a distant country and there squandered his property in dissolute living."

How like the course of the sinner. (1) Selfish taking of all God's gifts. (2) Departing from God as far as possible. (3) Using these gifts of God in selfish and wasteful ways which in the end bring sorrow.

*Unsatisfied Want*.—"When he had spent

all that he had, a famine set in and he began to be in want."

1. Riotous living spends all.—It is costly.  
2. When one wastes all the powers God has given him he is not satisfied.

3. That Distant Land of riotous living, far from the Father's house is a land of famine.

*A Moral Bankrupt*.—"When want came, he went and joined himself to one of the citizens of that land, who sent him into his fields to feed hogs. And he longed to satisfy his hunger with the carob bean which the hogs were eating; but no one gave him."

1. Surely this is a sadly true picture of a soul made with high longings and noble capabilities which is trying to live away from God!

2. Feeding hogs was the lowest occupation a Jew could have. Sin brings the deepest degradation.

3. Departure from God leads to all this.

4. How many men are trying to feed their perishing souls on husks!

*Coming to Himself*.—"When at last he came to his senses, he said to himself, What a fool I am! How many hired servants of my father's have more bread than they can eat, while I am dying with hunger! I will arise and go to my father and say to him, Father I have sinned against heaven and to your face; I am not fit to be called your son longer; let me be treated as one of your hired servants. And he got up, left the hogs, left that man's service, that distant land of famine and went to his father."

1. Sin is moral unsoundness, a kind of insanity. When men come to themselves they leave it.

2. Sin brings its own punishment.

3. The famine, the hunger, the loathsome work which sin brings all are used of God to bring the sinner to repentance.

4. The glory of our Christ is that he receives with joy such broken, wasted lives.

5. The only thing for a moral bankrupt to do is to throw himself on God's mercy.

6. Servitude in the Father's house is better than independence (?) or freedom (?) in a distant famine land.

7. The moral sinner as well as the profligate is feeding his soul on husks.

*The Compassionate Father*.—"When he was still a long way off his father who had long been looking for him and longing for his return, saw him and was touched with a father's compassion for his foolish son. And he ran and threw his arms around his neck and kissed him. The son said, Father, I have sinned against heaven and to your face and am no longer worthy to be called your son; make me as one of your hired servants. But the father turned and said to his servants, Bring forth quickly the best robe in the house and put it on him; give him a ring for his finger and shoes for his feet; and bring the calf we have been fattening and kill it and let us eat and be glad, for this my lost son was dead and is come to life; he was lost and is found. So they began to be merry."

1. The son asked to be a servant but the father ordered him to be clothed with the signs of sonship, the robe, the ring and the shoes.

2. Penitence always brings confession.

3. Sin is not only against men but also against God.

4. The Father had never ceased to hope that his son would come to his senses, and return. God is looking for the last sinner to come home.

5. The world attracts, but only home and heaven has the joy and the comforts which abide.

6. How sin strips a man of the signs of his sonship, robe, and ring and shoes!

7. Gladness reign in God's heart when a wandering son returns. Why should not Christians.

The remainder of the story, that concerning the elder brother is equally instructive and interesting. Read it.

J. L. GILLIN.

## Church News

### Thirteenth Conference of the Brethren Church of the State of Indiana

The thirteenth annual conference of the state of Indiana convened at Roann, Ind., Oct. 1, 7:30 P. M. W. W. Summers, chairman.

Devotional services by D. A. Hopkins.

Annual sermon by vice moderator, W. W. Summers. Theme:—Meditation.

#### TUESDAY FORENOON

Praise meeting at 5:30 A. M., led by B. H. Flora. Devotional services at 9:30 conducted by L. O. Hubbard.

Welcome address by W. H. Miller.

Response by G. W. Rench, A. S. Menaugh, B. H. Flora and W. W. Summers.

The following committees were appointed by the chairman: On ministerial delegates, Peter Fisher, Henry Rinehart, Joseph Hosler; on lay delegates, B. H. Flora, D. A. Hopkins, C. E. Stephey; on committees, G. W. Rench, A. S. Menaugh, Guilford Leslie.

Partial report of committee on ministerial delegates reported and adopted as read; number of delegates, sixteen.

Committee on lay delegates made partial report, adopted and committee continued; twenty-seven churches and fifty-eight delegates.

While committee was in session two minutes were given to delegates who responded to same when roll of churches was called.

Subject.—The essential elements of a successful pastor, was discussed by G. W. Rench and C. F. Yoder. Motion prevailed to extend the courtesies of the conference to A. D. Gnagey. A few remarks were then added by A. D. Gnagey on subject under consideration. Benediction by B. H. Flora.

#### TUESDAY AFTERNOON

Devotional services by Thomas Pleu.

Minutes of preceding session read and approved. Committee on lay credentials further reported, twenty-nine churches and sixty eight delegates. Committee on ministerial credentials reported Two additional delegates.

B. L. Welch being present without a credential and holding his letter of membership and ordination, upon the presentation of the facts of the case, the following motion prevailed, Resolved that B. L. Welch be enrolled as a ministerial delegate.

Paper,—Pastoral Visiting, was read by J. M. Fox. Discussed by L. O. Hubbard, P. M. Fisher, W. J.